

THE CATHOLIC CHURCH AND THE JEWS

By

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It has been said that the Catholic Church is the most powerful organization in the world. I admit that this question is a general one, but as a statement of fact it can stand by itself. If the Church is the most powerful organization in the world, then why does she not use her power to crush a foe deadly to Christianity – the Jews?

The answer to the foregoing about the Jews is that, as a matter of fact, all through the ages the Catholic Church has been the Lion in the path of the Jews. While Protestants of every sect have as often not supported and assisted the Jews, the Catholic Church has always recognized them as the eternal and inevitable enemies of the Church of Christ.

The authors of the *Protocols of the Learned Elders of Zion* were well aware of this fact, and describe the methods by which Jews have succeeded in deluding the “foolish Gentiles” into the belief that Catholicism is their enemy.

The *Protocols* state as follows: “When the time for us completely to destroy the Papal Court comes, an unknown hand, pointing towards the Vatican, will give the signal for the assault. When the people in their rage throw themselves on the Vatican, we shall appear as its protectors in order to stop bloodshed. By this act we shall penetrate to the very heart of the court, and then no power on earth will expel us from it until we have destroyed the Papal Might. The King of Israel will become the true Pope of the Universe, the patriarch of the International Church, but until we have accomplished the re-education of youth by means of new religions, and subsequently by means of criticism, which already has and will continue to spread dissensions among them. Generally speaking, “our press” will denounce governments, religions, and other Gentile institutions by means of all kinds of unscrupulous articles, in order to discredit them to such an extent as our wise nation only is capable of doing.”

All denominations of Christianity should unite to fight the Jewish peril, which is no more than to say that the Christian denominations outside the Catholic Church should come into line with the Church and recognize what she has always recognized,

namely, that the Jews are perpetual inimici of the Church of Christ, and carry out some of the Canons of the Church in relation to the Jews in a community, which are still in full force and effect and should govern the conduct and affairs of both Catholic and Protestant.

As the Canon Law is still in force, and all its provisions, not being merely local or temporary, are directly binding on all Catholics, and indirectly on all Christians, such like our Civil Common Law, we quote abstracts on the principal councils which legislated on the subject from the end of the third to the middle of the Nineteenth Century, so that all Christianity may be fully informed and to abide by as a matter of self-preservation.

The First Council which seems to have concerned itself with the Jews is the Council of Elvira (Spain) in 300AD. Canon 50 forbids eating with Jews.

The Council of Leodicia (340-347): Canons 37 and 38 forbid the acceptance from Jews of any presents, the keeping of any fast or festival with them, and the receiving from them of any unleavened bread. Canon 70 made the penalty of deposition if the delinquent were a bishop or clerk.

The Council of Genoa (465): Canon 12 forbids clerks to attend Jewish festivals.

The Council of AGDE (506): Canon 34, etc., and the Council of Yonne (517), forbid the taking part in any marriage feasts, or merely eating with Jews.

The Councils of Orleans, held in 533, 538 and 541, prohibited marriage with Jews on pain of nullity; renewed the prohibition against eating with them, and by Canon 30 of the Council of 538 they were forbidden to go out of their houses for four days from Holy Thursday. They were forbidden, also, to make converts to Judaism, on pain of the confiscation of all their slaves, which, apparently they were then allowed to possess.

The Council of Macon (581) decreed several Canons dealing with Jews. They are declared incapable of exercising any functions, as judges or magistrates, which would allow them to decree punishments against Christians. The Canons seem intended

to prevent Jews occupying posts where they could injure Christian slaves; if they kept any, they may be compelled to sell them at a fixed price, which, if they refuse to accept, the slaves are free. The prohibitions of the Council of Orleans are renewed.

There were four Councils of Toledo, held successively in 589, 633, 638 and 681, for Spain and Southern Gaul; one at Paris in 614, which was the most numerously attended of the Frankish Councils, 79 bishops being present; and one at Rheims in 685, at which 40 bishops were present. These Councils reproduced the decrees previously mentioned and added others, such as the prohibition to the Jews to work on Sunday. All insisted, the Council of Paris in particular, that no function, Civil or Military should be entrusted to them. The second Council of Toledo (633) extends the incapacity to some "converted" Jews and the Third Council (638) thank God that the king had recently signed the edict for the Jews to leave Spain. They did return but were finally expelled in 1492.

At the Council of Toledo in 694 (on the state of the Kingdom), King Egica appealed to his prelates to devise some means by which Judaism could be wiped out, for all efforts to convert Jews had proven futile; and there was danger that in conjunction with their brethren in other lands, they would overthrow Christianity.

The Council alludes to a *conspiracy* by which the Jews endeavored to occupy the throne and bring about the ruin of the land, "...the Jews reign in Grenada. They have divided between them the city and the province, and everywhere one of this accursed race is in supreme power." Somewhat similar is the situation in Great Britain and the United States today.

Canon 11 of the Council of Constantinople (Quinisext 691) forbids a Christian to habitually consort with Jews, to accept any medicine from, or go to the Baths with them. The penalty is despoliation for a clerk and excommunication for a layman.

Several of the prohibitions already indicated, especially that against eating and drinking with Jews, were renewed by the Councils of Rouen (744), Nicea (787), Pavia (890) and Metz (858).

Prohibitions against their having, not only slaves, but ordinary servants and Christian nurses, and against Christians living with them, appear in the Councils of Coyanza (1050), Szabola (1092) and Grar in Hungary (1114, Canon 61)

In 1179 was held the Third Lateran Council, regarded as the 11th Ecumenical Council, and Canon 26 pronounces excommunication against those who live with Jews.

One of the most stringent Councils was that of Avignon in 1209. Canon 4 forbids Christians to have any money transactions with Jews. It condemns the latter to restore all they had extorted by usury. This is about the period of their expulsion by Philip Augustus, which, however, must have been very partial, for there is a law of 1206 limiting the rate of interest charged by the "persecuted race" to 43 per cent. Canons 67, 68 and 69 of the Fourth Lateran Council (1215) are to similar effect. But it may be doubted whether any of the decrees of the Councils, as regards Jews were then, any more than now, generally obeyed, the Jewish peril would not be the world problem of today!

About the end of the Thirteenth Century was adopted the method of distinguishing Christians from Jews by proscribing the wearing by the latter of a circular disc of yellow cloth called a *Rouella Noguella*, and a sort of pointed cap for women called *Gornallia*, by the Council of Avignon (1325), later on, as will be seen, a yellow cap called a *Birstus Qloucus* was prescribed for the men. After the Fourth Lateran Council may be mentioned that of Milan (1331), punishing priors who borrowed from Jews; and those of Norbonne (1227), Roune (1231), Targona (1239) and Belziers (1245), renewing in whole or part the prohibition quoted above, and adding others. All insist on the *Rouella*.

In parts of Germany the Jews were forbidden to go out, or even to be seen in a window on Good Friday.

In 1267 the Council of Vienna not only refers to, but especially enumerates all the prescriptions before mentioned, and enjoins their secret observance. It adds the prohibition against joining in any games with Jews (why all this fuss about Jews being barred from Olympic Games or buying meat from them). The Jews

are forbidden on pain of expulsion to build new synagogues. A Jew having intercourse with a Christian is punished with fine and imprisonment, while the woman is shipped or driven out of the town. The Councils of Albe (1254), Montpellier (1255), Bourgeis (1276), Post Auear (1279), Ofen in Hungary (1279), Anse (1300), Treves (1310), Bologna (1337), Valladolid (1322), Avignon (1337 and 1347), Prague (1349), Apt (1365), Levaure (1365), Palencia (1388), Salsburg (1418), Bamberg (1415) and others renew many of the restrictions without adding others, except in a few cases. No Christian could be legally forced to pay usury to Jews. The Council of Albe and Montpellier prohibited the Jews from selling their meat at Christian markets, and by the Council of Bologna, Christians were forbidden to sell or let houses to them, or to sell to or to buy from them, chalices or church vestments.

The Council of Avignon (1337) was very strict in its ordering of Christians to keep Jews at a distance, and argues that the Jews too often forced themselves up "from the subservience which is properly theirs."

It should be remembered that the District of Avignon at this time belonged to the papacy as temporal princes, and, as such, they treated the Jews with the same clemency as their non-alcoholic subjects.

To return to the subject of dress, the Council of Salsburg (1418) Canon 33 imposes on Jews the wearing of a yellow cap and on Jewesses the attaching of a little bill to their costume.

After the second half of the Fifteenth Century, councils became less frequent, and the Jews benefited by the reformation movement, of which it may be shown they were the first, though secret, inspirers – while the church devoted its attention to the Protestants. But the Council of Colonge (1158) decrees the wearing of the *rouells* and that held in Milan (1565) prohibits intercourse with Jews under penalties.

That the Jews were quick to take advantage of the Revolution activities inspired by them during the last part of the Fifteenth Century is readily borne out by the following: On January 13, 1489, Chyemor, Jewish rabbi of Aries in Provence

wrote for advice from the Grand Sanhedrin, which had its seat at Constantinople, as the people of Aries were threatening the synagogues. What should they do? This was the reply: "Dearly beloved brethren in Moses – we have received your letter in which you tell us of the anxieties and misfortunes you are enduring. We are pierced with great pain to hear it as you are yourselves. The advice of the Grand Satraps and Rabbis is the following: "As for what you say that the King of France obliges you to become Christians, do it, since you cannot do otherwise, but let the Law of Moses be kept in your hearts. As for what you say about the command to despoil you of your goods (the law was that on becoming converted the Jews would give up their possessions), make your sons merchants, that little by little they may despoil the Christian of theirs. As for what you say about making attempts on your lives, make your sons doctors and apothecaries, that they may take away Christians' lives. As for what you say about destroying your synagogues, make your sons canons and cleric that they may destroy churches. As for the many other vexations you complain of, arrange that your sons become advocates and bankers, and see that they always mix themselves up with the affairs of state, in order that by putting Christians under your yoke, you may dominate the world and be avenged on them. Do not swerve from this order that we give you, because you will find by experience that humiliated as you are, you will win the actuality of power...signed *U.S.S.V.F.F., Prince of the Jews, 21st Caslun (November) 1489.*

In the Nineteenth Century, Councils at Fresburg (1822), Strigonia (1848), Venice (1859), Prague (1860) and Utrsch (1865) forbid Catholics to have recourse to Jewish midwives, or to be nurses, or even ordinary servants to Jews.

All the above prescriptions may be regarded as part of the *Corpus Juris Canonic* nor have they been abrogated or fallen into abidance. They have been violated, or according to modern phrases, ignored and the bishops have set the example. As regards Christian nations, however, it is clearly the mind of the church that Jews should not hold any public functions.

Finally it is interesting to note that in the Council of Oxford held under Stephen Langton in 1222, there are two Canons relating to Jews, and by the Council of Lambeth, held under Archbishop Boniface in 1261, Jews were forbidden to traffic or converse with the faithful, and which but affirmed the Common Law of England that the Jews are alien in the highest degree and are not entitled to greater rights than another alien. Those Canons are also in full force and effect as part of the civil religious law of the Church of England. In 1392, Monsignor Kohn, the grandson of a converted Jew, known as Archbishop of Clnots, Austria Hungary, in the course of a reply to Catholics who objected that the race was principal cause of social disorder and unrest, pointed out that Christians would never have groaned under their tyranny if they had observed the proscriptions of the church. The church, the archbishop said, had always been tolerant as regards the Jews, as they had themselves fully recognized, but it had never been approved of Christians living with them on the footing of equality, still less union. He briefly summarized the chief precepts of the Canon Laws of the church still in force as follows:

1. Jews cannot employ Christians in domestic service nor ought Christians to accept any salaried employment by Jews.
2. Christian women are especially forbidden to accept positions as nurses in Jewish households.
3. Christians are forbidden to receive the attentions of Jewish doctors, or to take medicine prepared by a Jew.
4. Christians are forbidden on pain of excommunication to dwell under the same roof, or live in the same family with Jews.
5. An obligation exists to see that Jews do not exercise any public function, nor take authority over Christians.
6. Christians are forbidden to be present at Jewish marriages. The Kingdom of Spain has always had a Jewish problem, which is reaching its solution today after the overthrow of the Bolshevik Republic, due to the fact that it was the meeting point of the Negroid

Hebraic Jews migrating westward through northern Africa – commonly called the Sephardim Jews; and the Mongolian-Negroid Jews migrating westward through southern and central Europe, commonly called Ashkenazim Red Revolutionary Jews, and bring to mind the much misunderstood and maligned Spanish Inquisition.

The Spanish Inquisition was established in 1478 by Ferdinand and Isabella to punish Apostate Jews of Spain who were openly professing Christianity for gain and preferment, while secretly practicing Judaism and favoring the Moors. These Marranos through their wealth and intermarriage with noble families, were deemed a menace to the unity of the kingdom, as Great Britain is so menaced today. After the conquest of Granada many of the Moors also became Christians, not out of conviction but personal gain, and uniting with Jews were feared by the Christians. Popular hatred of the Jews for crimes commonly attributed to them, added to the bitterness with which Apostates were sought after and punished according to law. The Inquisition, however, did not force Christianity on those who did not believe, but persecuted those who professed a Christianity they inwardly rejected. Under Philip II, the Inquisition, besides destroying the control of Jewish finances and Jews in high places, saved Spain from the religious and other wars promoted by Jews among all nations.

As for sincerity of their conversation, let the Jew's own historian Grant speak: "The Spanish and Portuguese Marranos who, under the Christian monk and the cloak of the monk kept in their heart with a jealous care the sacred flame of their paternal religion sapped the foundations of the present Catholic Monarch. Had the law of the Church been observed, both it and the world would have been different from what they are today.

The principles of the *Protocols* are centuries old, and a review of the history of the Twentieth Century reveals the rise and progress of licentiousness Satanism as a form of revolt against fundamental principles of taught by Jesus, the Christ. These revolts

and rise of liberalism were the result of the operations of secret societies of Jewish origin or Jewish imagination, undermining the foundation on which the Christian religion and Christian civilization rested.

The Protestant Reformation, with the gain of independence for which the loss of authority in the Church of England and the Western Churches, with the lowering of moral culture was no confirmation, was followed by the breaking down of barriers and distinctions including even these of divine ordering and sanction, eventually leading to the present economic slavery under the heel of the Jews.

As now, so then, humanitarianism took the place of religious authority in the Church. The lying declaration of the rights of man without corresponding duties and obligations was accepted in place of God, despite Christ's warnings that "all man-made inventions are falsehoods," and the accursed race, once permitted to dwell among nations of Europe without being part of any, was now incorporated with, and bids fair to become the destruction of all Christian culture – thus fulfilling the command of the Devil, in return for his promise to give all the kingdoms of the earth to the Jews; already having control of the United States, witness the present administration commonly known as the De Mocking.

There are no more intolerant races on the face of the earth than the Jews. The Jewish idea of liberty is liberty to agree to licentiousness for themselves, and callous boycott of those who do not. Every Gentile committing less majesty against the Jew is kicked out of his position or employment, and Jewish advertising agents boycott any newspaper or magazine carrying articles giving the truth about the Jews.

The Jews have themselves to thank, if they are loathed wherever they go. As was said by a magistrate sitting in East Side Court of New York City not long ago about the Jews, "They bite the hand that feeds them."

It would be interesting to know if there is a single country in the world where the Jews are welcomed and trusted; racial characteristics have made them loathed for centuries.

The Jews will begin to be respected when they have learned that for such ills as they suffer they have only themselves to blame and start on individual and racial soul rising above the animal and law of the pack stage.

So many people ask me if laws will be passed against the Jews here in America, and my answer is as it always will be, that in order to protect us from these parasites, we will be compelled (for self preservation) to pass laws against the Jews. I say, it's up to you people, out there in the very heart of America, to keep on fighting, you can do this by supporting all Christian leaders and organizations in this cause...

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